

**AN ANNOTATED TRANSLATION FROM ENGLISH INTO INDONESIAN:
THE SOUL OF THE INDIAN BY CHARLES ALEXANDER EASTMAN**

Trias Noverdi

Lembaga Pertahanan Nasional, triasnoverdi@gmail.com

DOI: 10.17510/paradigma.v9i2.295

ABSTRACT

This research is an annotated translation in which the researcher provides detailed explanation to account for his selection of translation equivalents. The data source in this research is *The Soul of the Indian*, a book by Charles Alexander Eastman. This study sought to identify problems encountered over the course of translation and offer the solutions thereto. The data for the study were derived from the problems thus identified and classified into categories of annotation. The qualitative method was employed using a comparative analysis translation model. The key findings of this research are twofold. First, out of 27 units of analysis, 8 are names of or designations for a God or Deity, 1 is the name of a ceremony, 1 is a designation for a spiritual figure, 1 is a name of a spiritual practice, 4 are figures of speech, 9 involve specific terms, and 3 are collocations. The translation itself employed 8 different procedures, with combined procedures being predominantly used. Second, the difficulties encountered when dealing with the problems were solved by employing relevant translation theories, methods, and procedures. These findings demonstrate that Indian spiritualism and culture are interrelated so that the annotation data obtained are not only spiritual in nature but also cultural. A translator should be knowledgeable not only about spiritualism, but also culture prevailing in both the source and target language communities.

KEYWORDS

annotated translation; Indian; spiritualism; translation methods; translation procedures.

ABSTRAK

Penelitian berupa terjemahan beranotasi ini menjelaskan pertanggungjawaban penerjemah atas pemilihan padanan. Dengan sumber data berupa buku *The Soul of the Indian* karya Charles Alexander Eastman, penelitian ini bertujuan untuk mengidentifikasi masalah penerjemahan yang dihadapi dan menjelaskan solusinya. Data penelitian berupa masalah penerjemahan yang ditemukan dan dikelompokkan sesuai dengan kategori anotasinya. Metode penelitian kualitatif diterapkan dalam bentuk analisis komparatif. Temuan penelitian mencakup dua hal utama. Pertama, dari 27 data anotasi, terdapat 8 nama atau sebutan untuk Tuhan atau Deitas, 1 nama seremoni, 1 sebutan untuk

tokoh spiritual, 1 nama praktik spiritual, 4 majas, 9 istilah khusus, dan 3 kolokasi. Dari 8 prosedur penerjemahan yang digunakan, prosedur kombinasi adalah yang dominan. Kedua, masalah penerjemahan diatasi dengan penerapan teori, metode, dan prosedur penerjemahan yang relevan. Temuan menunjukkan bahwa spiritualisme dan budaya bangsa Indian saling berkait sehingga data anotasi tidak hanya bersifat spiritual tetapi juga kultural. Maka, penerjemah harus memahami spiritualisme dan budaya masyarakat bahasa sumber dan sasaran.

KATA KUNCI

Indian; metode penerjemahan; prosedur penerjemahan; spiritualisme.

INTRODUCTION

Books play a vital role in our lives today and are described metaphorically as a window to the world through which we not only benefit from it as a source of amusement and entertainment, but also gain new knowledge and expand our perspectives and understanding of the world around us. Nowadays, anyone can easily obtain access to books of many different types written by a multitude of authors from all around the world. Technology has enabled us to read any books we want with just a click of a mouse.

Despite all the benefits of this unprecedented phenomenon, the problem of language difference persists. From ancient times to this day, academics have endeavored to translate books so that the messages contained in them will benefit everyone. Today, books are available in numbers like never seen before, and many are of high quality. However, due to low readership and level of interest, books that do not have popular themes or sought after by a large majority of people remain out of view and their contents unexplored.

In that regard, greater encouragement should be provided for translation of books that do not receive popular acclaim but are intrinsically valuable, as far as their contents are concerned. For this, translation is a process in which messages are conveyed from one language to another as intended by the author (Newmark, 1988). A book that presents a worthy exercise in this area is the one written by Eastman (1911/2003). It not only describes the spiritualism of the Sioux Indian tribe in the United States but also explores issues such as differences in traditions, lifestyles, medicine, and child upbringing. Due to its value and the scarcity of the original volumes, a new version—an unabridged publication—was published in 2003 by Dover Publications with additional pages for an introduction about the author. This book by Eastman also serves as the corpus or data source for this study, i.e. an annotated translation from English into Indonesian.

The author was a well-known Indian figure who wrote several books, all of which are about the Native American Indians (hereinafter referred to simply as Indians). He was also recognized by the Indian people and, due to his achievements, he became the first Indian to be conferred an award by the Indian Council Fire. Despite his strong connection to his ancestors' beliefs, Eastman was a devout Catholic (Newcomb 2013). In his childhood, he experienced life on an Indian reservation, and later, when he served as a government doctor, he worked on a reservation, taking care of Indian people who needed help after the Battle of Wounded Knee. This book is therefore a worthy example of a work deserving of translation into the Indonesian language and publication for a larger readership. It is interesting to learn how an Indian man with his strong Catholic faith and his devotion to his ancestors' spiritualism views the concepts of Indian spiritualism.

This study offers theoretical benefits in the realm of translation studies (TS). Many of the findings of this study will contribute to the development of TS, with a particular focus on English-Indonesian translations on topics of spiritualism. The researcher also believes that this study will prove beneficial for those interested

in the link between spiritualism and the culture of the Indian people, such as students and researchers of anthropology, ethnology, and cultural studies, and even the general public, thanks to its in-depth exploration of the Indian culture and lifestyle. The annotated translation produced as a result of this study, explaining the reasons for the equivalents chosen in the process of translation, will serve as a valuable reference and source of information.

Annotated translation is a kind of introspective and retrospective research. In this process, the researcher has to translate the text or object of the research and at the same time write a commentary on the process he or she went through in order to deal with any difficulties, challenges, and problems that arose during the translation, and finally come up with solutions (Williams and Chesterman 2002, 7), after analyzing all the important aspects of the source texts and their equivalents in the target texts. This is the scientific and academic dimension of this research.

Despite the fact that the Indian people are geographically and demographically thousands of miles away from Indonesia, they have one similarity as far as spiritualism is concerned. Indonesia is home to 130,000 followers of various ancient forms of indigenous traditional beliefs, with 187 schools of mysticism spread over 13 provinces (Ihsanuddin 2018). Their presence has grown stronger after Indonesia's Constitutional Court conferred recognition on native religions in a landmark ruling. Closer examination reveals that Indonesian devotees of ancient faiths share many similarities with the Indians of the North American continent.

Despite the similarities between the two, the annotated translation research still encounters problems relating to the transfer of concepts related to American Indian spiritualism—as found in Eastman (1911/2003)—from the source language to the target language, in this case, from English into Indonesian. With regard to a translator's selection of an equivalent at the level of word, phrase, terminology, or expression, Newmark (1988) emphasized scientific accountability for that selection, supported by an academic process and analysis. A translator should be able to explain and justify the reasons for selecting certain equivalents when translating from one language to another.

Accordingly, this study aims to obtain factual information about problems encountered during the course of translation and to find the best possible solution, based on the relevant theories, methods, models, and procedures of translation. This is further divided into three purposes. The first is to group the problems identified in this study at the level of word, phrase, terminology, or expression into a number of categories. In fact, categorizing them will make it easier for the researcher to deal with those problems. The second is to explain the best possible solution for transferring of the concepts of Indian spiritualism. The third is to elaborate the influence of those theories, methods, and procedures of translation as regards their accuracy, acceptability, and readability.

Aside from these three objectives, which will contribute to the science of translation as far as theoretical significance is concerned, this study will also reveal the important and strong link between the spiritualism of the Indian people and their culture, which represents the practical significance of this study.

PREVIOUS RESEARCH ON ANNOTATED TRANSLATIONS ON THE TOPIC OF SPIRITUALISM

There is a myriad of journal articles on the spiritualism and culture of the Indian people. These articles include exploration and a study of specific themes in this spiritualism. One example of such themes is the traditional symbols in the most popular ceremony of the Indian people (Hultkranz 1979). Similarly, the interrelatedness of diseases, medicine, and spirituality of the Indian people is explored in "Illness, Medicine, and Spirituality: Native American Healing Practices among Apache, Sioux, and Navajo" by Cox (1998). In a different journal, Hunter and Sawyer (2006) wrote an article on the upbringing of Indian children and their interaction with

nature. Another journal examines the prejudice of the white people toward the spiritualism of the Indian people, which was considered evil, sinister, primitive, and superstitious as found in Lokensgard (2007). In addition, Dalal (2011) conducted a study of the early contact between Indians and white people and the impact of this interaction on their Indian beliefs.

However, spiritualism in general is not a common topic in annotated translation research involving English-Indonesian language pair, and Indian spiritualism is even less so. The closest annotated translation research in terms of a similarity between the nature and the topic of this study is found in annotated translations from English into Indonesian by Nimpoeno (2006) and Selani (2008). A further example is Koskinen (2010) who conducted annotated translation research involving Finnish-English language pair.

The work researched by Nimpoeno (2006) is a novel about the spread of Baptist Christianity in Congo, Africa. On the other hand, Selani (2008) opted for a non-fiction book. Even though the novel and the nonfiction book explore two different religions—Catholicism and Islam, respectively—Nimpoeno and Selani basically encountered similar problems when translating names and terminology derived from the religious teachings described in their chosen books. Both employed categories of religious annotations to classify their data.

In examining religion or spirituality, the research by Selani (2008) appears to be more varied, challenging, and interesting than that of Nimpoeno (2006). In Selani's research, names of and designations for God or certain terminologies in Islam are all translations from Arabic into English, which were then translated into Indonesian. Interestingly, when translating an English text into Indonesian, Selani opted for Arabic equivalents. For example, "the rightly guided caliphs" was translated in the Indonesian target text using the original Arabic term *Khulafaur Rasyidin*. This phenomenon revealed an important fact about the widespread and dominant influence of Arabic in Indonesian Islamic community. Nimpoeno (2006), on the other hand, expounded on issues in translation related to names and terminology derived directly from the English Bible, such as the biblical figure known as Saint John the Baptist. This is a very well-known name in the English language, and is an example in which a translator can easily find established equivalents in the target language. Furthermore, Selani's research has more annotation categories on the topic of religion, such as names of and designations for God, names of religious sects, and names of religious movements. In Nimpoeno's research, however, the only religious-related annotation category is that of Biblical names and terminology.

However, Selani's (2008) and Nimpoeno's (2006) research shows more similarities in terms of terminology not related to holy books. Both used the procedure of established equivalent. For example, Selani (2008) translated Islamic Brotherhood as *Ikhwanul Muslim*, while Nimpoeno translated the Christian hymn *What a Friend I Have in Jesus* as *Yesus Kawan yang Sejati*, its equivalent title in the *Kidung Jemaat* hymnbook used for church services in Indonesia. Furthermore, Selani (2008) also used the procedure of contextual conditioning for religious-related terms not derived from a holy book by adding one word or more to the equivalents to help target text readers understand the message better. For example, the *Qadyanis* sect in the source text was translated as *Aliran Ahmadiyah Qadian*, which can be back-translated as *Qadian Ahmaddiyah Sect*.

As said earlier, another researcher who focused on religion as one aspect of his annotation data was Veli-Pekka Koskinen (2010). This Finnish Master student of translation chose to annotate the translation of a historical novel written by his brother, Juha-Pekka Koskinen. He translated the novel from Finnish into English. Although the genre of the source data is historical in nature, I decided to include this as relevant previous research owing to the fact that religion is presented as one of the aspects or categories of annotation.

Unlike Nimpoeno and Selani, Koskinen (2010) did not focus on the translation of religious-related names or terms. Instead, he focused on allusions to biblical and religious teachings, i.e. words in the novel

not written exactly as contained in the Bible. However, considering the diction and the ways of expressing such allusions, there is no doubt that they refer to words or phrases (verses) in the Bible and were translated into the target text using the the procedure of established equivalence. For example, the Finnish phrase *Tapahtukoon tahtosi* in the source text was not taken word by word directly from the Bible. However, given the context, it is deemed to refer to a phrase (verse) in the Bible so that Koskinen (2010) translated it into English using the equivalent taken directly from the Bible, which is *Thy will be done*.

Despite the differences in terms of the type of source data used by the researchers as previously discussed, I conclude that official translation or established equivalent procedures were most commonly used by these researchers when translating religious-related texts, or even when the text merely alludes to holy books. The most striking difference between this study and the three previous examples of research is the exclusivity of this research which focuses only on the transfer of concepts related to Indian spiritualism as portrayed in *The Soul of the Indian*. This study is important because no annotated translation research has ever been previously conducted for English-Indonesian language pair that focuses completely on the spiritualism of the Sioux Indian in the United States, and therefore this study is expected to produce more specific, in-depth, and detailed findings on this topic. Another difference is that the three previous pieces of research do not include any elaboration on the use of general research methods and theoretical translation models. However, methodology is a very important aspect of annotated translation research, enabling researchers to apply a more systematic and scientific approach in carrying out their work, and this study is well-positioned to fill this gap.

THEORIES ON RELIGIOUS TEXTS AND LINKS BETWEEN RELIGION AND SPIRITUALISM, AND TRANSLATION EQUIVALENCE, METHODS, AND PROCEDURES

Hoed (2006) explained that religious texts are texts substantially dominated by a theme or topic that is derived from one or more religions. He cited the Quran as an example of a religious text. Nevertheless, he still acknowledged that religious texts should not be restricted to holy books or sacred texts, but can also include theological works or religious literature. According to Mattis and Jagers (2001), religion is “a shared system of beliefs, mythology, and rituals associated with a god or gods”, while Jagers and Mock (1993, 394) define spirituality as “... believing and behaving as if non-observable and non-material life forces have governing powers in one’s everyday affairs”. This points to an essential interrelationship between religion and spiritualism, an understanding further reinforced by Dickins, Hervey, and Higgins (2002, 178), who state that, “The subject matter of religious texts implies the existence of a spiritual world that is not fictive, but has its own external realities and truths”. All these definitions clearly indicate that religion and spiritualism are to some extent similar in a sense that they both point to the existence of a relationship between humankind and a powerful being, in which religion is defined as “objective, external and ritual or organizational practices that one performs in a group setting and that guides one’s behaviors”, and spirituality is defined as an “internal, subjective, and divine experience or direct relationship with God” (Hyman and Handal 2006).

Such differences do not matter significantly as far as the purpose of this study is concerned, which is to transfer the concept of spiritualism, as found in the American Indian community, from English into Indonesian by taking into account the aspects of equivalence and acceptability. Hoed (2006) argued that religious texts should not be restricted to mere sacred texts such as the Quran, as they could also refer to any texts that have dominant theological aspects to it. However, he did not elaborate on how cultural aspects and religion could be interrelated and linked to each other. In fact, Rendón (2005) explained that spirituality is not just

about the supernatural, but it can also include cultural meanings and values. The importance of showing the connection between religion and spirituality is due to the difficulty in finding a theory on translation that specifically discusses spiritualism. As a result, it becomes necessary to borrow the theory of translation of religious texts as explained by Hoed (2006), which suggests that, to translate religious texts, a translator should have the knowledge of the theological concepts embodied in those texts. This theory is regarded as suitable for application in the translation of texts on spiritualism owing to the similarities of religion and spiritualism as discussed earlier.

Given the fact that *The Soul of the Indian* contains many words with poetic and esthetic feel, this study chose the concept of equivalence in translation theory in order to mirror such nuances. There are many theories concerning equivalence in translation, including the one suggested by Nida and Taber (1974) regarding formal and dynamic equivalence. Vinay and Darbelnet (1995, 342) also consider an equivalence-oriented translation as a procedure to “replicate the same situation as in the original, whilst using completely different wording”. Furthermore, Baker also offers her version of translation equivalence theory, one that is more comprehensive and more detailed than the theories mentioned earlier. Here, equivalence in translation is defined at five different levels: equivalence at word level, equivalence at above word level, grammatical equivalence, textual equivalence, and pragmatic equivalence (1992). For this reason, the present research uses Baker’s theory on translation equivalence in order to produce a target text with the exact same impact on the readers as the source text.

Newmark (1988, 81) made a distinction between translation methods and procedures by stating that “translation methods relate to the whole texts, translation procedures are used for sentences and the smaller units of language”. Regarding the former, this paper employs the semantic, communicative, and idiomatic methods of translation. The semantic method is applied to parts of source texts that are dominantly poetic and aesthetic so that the researcher has the opportunity to convey the same message by maintaining the semantic and syntactic structures of the source text (Newmark 1988). However, when it is not possible to do so, the researcher applies the communicative method (Newmark 1988), which is oriented toward the target language so that the target text that is created will be acceptable and readable for the target readers. The idiomatic translation method (Newmark, 1988) is also used for source texts that contain idiomatic expressions. Theories on translation procedures have also been developed by numerous experts, and this study employs the various procedures put forward by Newmark (1988), Dobrzyńska (1995), Baker (2010), Molina and Albir (2002) as well as Hariyanto and Suryawinata (2016) in order to address translation problems in the best way possible.

RESEARCH METHOD

This study applies the qualitative research method (Berg 2001, 3) which “refers to the metaphors, symbols, and descriptions of things”. Therefore, the research will not focus on mathematical operations, measurements, or numerical data. When it comes to the annotated translation research, the qualitative method is “where data are collected in more than one language and the research process, at whatever stage(s), involves acts of translation between languages” (Temple and Young 2004, 161). The translation theoretical model used in this study is the one suggested by Williams and Chesterman (2002, 49), in which a source text is approximately equal to a target text ($ST \approx TT$) or a target text is approximately equal to a source text ($TT \approx ST$). This model requires the researcher to line up the translation side by side with the source text in order to identify correlations between the two sides of the relationship (William and Chesterman 2002).

The process of translation applied in this study consists of four stages, as suggested by Hariyanto and Suryawinata (2016): (1) analysis or understanding; (2) transfer; (3) restructurization; and (4) evaluation and revision. This process is considered to be more comprehensive and descriptive than those put forward by Nida and Taber (1974) or Larson (1984). In order to provide a reasoned justification of the solutions opted for in resolving problems encountered when translating *The Soul of the Indian*, it is necessary to work through five steps prior to, during, and after the translation process. These steps are (1) analyzing aspects of the translation assignment, which addresses the various aspects of the source texts; (2) identifying aspects of the source texts that are considered to be problematic; (3) grouping the problems identified in point 2 according to their categories; (4) providing reasoned justification for the solutions developed by the researcher; and (5) preparing a glossary.

OUTCOME OF THE STUDY

The study revealed 27 units of analysis considered to be problematic. These are grouped into seven categories: names and designations for a God or Deity (8), name of ceremony (1), designation for a spiritual figure (1), name of a spiritual practice (1), figures of speech (4), specific terms (9), and collocations (3). This result shows that the difficulties encountered during the process of translation are primarily related to names of and designations for a God or Deity, which involve 8 items of annotation data, and specific terms with 9 items of annotation data. The following table presents a list of the data annotation categories and the translation procedures employed in each case.

No.	Categories of Annotation Data	Numbers of Procedures	Description of Translation Procedures
1	Names of or designations for a God or Deity	8	8 combination of procedures (couplet, triplet, quadruplet)
2	Name of ceremony	1	1 literal translation
3	Name of a spiritual figure	1	1 functional equivalent
4	Name of a spiritual practice	1	1 combination of procedures (couplet)
5	Figures of speech	4	1 M→M by Dobrzyńska 1 M1→M2 by Dobrzyńska 1 combination of procedures (triplet) 1 translation by a more general word
6	Specific Terms	9	5 combinations of procedures (couplet) 2 particularization 1 cultural equivalent 1 functional equivalent
7	Collocations	3	3 combinations of procedures (couplet, triplet, quadruplet)

Table 1. Procedures Employed in Each Category in the Translation of *The Soul of the Indian*.

Furthermore, the different translation procedures advocated by various experts that are applied in this research are shown in the table below.

No.	Translation Procedures	Number of Applications
1.	Combination of procedures (couplet, triplet, quadruplet)	18
2.	Literal translation	1
3.	Functional equivalent	2
4.	M→M	1
5.	M→M2	1
6.	Translation by a more general word	1
7.	Particularization	2
8.	Cultural equivalent	1
Total		27

Table 2. The Different Procedures Employed in Translating *The Soul of the Indian*.

Based on the tables above, the following conclusions can be made:

1. In total, the researcher employed 8 different types of strategy to solve the 27 problems encountered during the translation process, which are disaggregated as follows: combination of procedures (18), literal translation (1), functional equivalent (2), M→M (1), M→M2¹ (1), translation by a more general word (1), particularization (2), and cultural equivalent (1).
2. A combination of translation procedures, in the form of either couplets, triplets, or quadruplets, was used for all annotation data for the category of names of or designations for a God or Deity. Combinations of procedures were most commonly used because the annotation data predominantly consist of phrases with two words or more. However, they still represent one meaning at the level of phrase. Thus, each word requires the application of an individual translation procedure. This approach helped to produce equivalents for the names of and designation for a God or Deity that are oriented toward the source language, while retaining fluidity and acceptability in the target language. Readers can gain a clear picture of Deity of the Indians; nevertheless, the poetic aspects of the source text are preserved.
3. The procedures of literal translation, functional equivalent, and couplet were employed for the categories of name of ceremony, spiritual figure, and spiritual practice, respectively. These three categories required the researcher to gather any frame or meaning components of a particular word or expression, in both the source and target languages. Having gathered, selected, and analyzed them, the researcher would then select a target language equivalent that had the greatest similarities or characteristics to the source text term. Hence, lexical equivalence was produced at word level and above word level (Baker 2010).
4. The procedures used for the category of figures of speech are M1→M2, the triplet procedure, and translation by a more general word. It was found that one of the two metaphors in the context of Indian

¹ M→M and M→M2 are the procedures/solutions developed by Dobrzyńska to translate metaphors. If in M→M2 procedure, the exact original metaphor is preserved, in M→M2 procedure, it will be substituted with a target language metaphor which has a similar sense.

spirituality, as found in the source text, can remain in the target language since it sounds natural and the readers are able to understand it correctly due to precise correspondence in imagery. Thus, this one metaphor was translated by employing the technique of metaphor into exact equivalent metaphor (M→M) by Dobrzyńska. Another metaphor was translated using metaphor into metaphorical expression with a similar sense (M1→M2), which was also suggested by Dobrzyńska, because the readers in the target language are not familiar with the imagery used in the original metaphor. The personification identified as part of annotation data in this study is just one word. Although it seems easy to translate a single word, the researcher still needed to make sure that the translation of this single word as a personification would not lead to different interpretation in the target language. Thus, careful analysis was needed during the process of translation, especially for culture-bound expressions related to spirituality. This is also true with metonymy. As a figure of speech, it is not always easy to translate a single word because we not only need to change a name when it refers to a specific thing, but also take into account the spiritual concept behind that one word which contains the properties of metonymy.

5. The specific terms category, which contains words or phrases related to Indian spiritualism, is heavily influenced by the culture of the Indian people or the source language community. For this, the most commonly used translation approach is the combination of procedures, i.e. couplet and quadruplet, which were applied to four and one translation unit, respectively. This is understandable since the annotation data in this category are mostly dominated by phrases which contain more than one word but represent a single meaning. The other procedures used for this category are particularization (2 samples), cultural equivalent (1 sample), and functional equivalent (1 sample). The particularization procedure was used because, owing to the distinctive nature of the Indian spiritualism concepts in question, specificity of the equivalents in the target language was required. The cultural equivalent was applied to one translation unit since the spiritualism-related term in the source text is closely linked to the source culture. The functional equivalent procedure was also applied to another translation unit because this particular concept of spiritual activity conducted by the Indians required the researcher to use an equivalent which conveys the same meaning, intent, and tone as the original term, and this could only be achieved through the process of identifying the closest functional equivalent.
6. Collocation, i.e. a sequence of words that are typically found together, required the researcher to resort to a combination of translation procedures in order to render spiritual collocational expressions into Indonesian. In this study, the collocations were translated using couplet (2 samples) and quadruplet (1 sample). Translating spiritual-related collocations is very challenging since it requires the translator to seek the most acceptable collocations that exist in the target language and reflect their culture-specific use.

DISCUSSION

As mentioned earlier, the annotation data in this research consist of 27 units of analysis derived from *The Soul of the Indian* that are considered challenging and difficult to translate. Therefore, for the sake of simplicity and convenience, they have been grouped into seven categories. One example of each category will be discussed below in order to demonstrate the strategies used to solve the problem of transferring the meaning using the target language.

1. Names of or Designations for God or Deity

The sentence below (taken from Chapter 2) contains one concept related to Indian marriage where the nuptial blessing was not given by a priest as in Christianity, but by Nature, which is considered as a kind of sacred Deity.

- ST:** *An exchange of presents and entertainments between the two families usually followed, but the nuptial blessing was given by the High Priest of God, the most reverend and holy Nature.*
- TT:** *Peristiwa itu lazimnya diikuti dengan pertukaran hadiah atau hiburan di antara kedua keluarga, tapi restu perkawinan diberikan oleh **Sang Pendeta Agung**, yakni Alam yang paling dipuja dan suci.*

According to the context, the phrase *High Priest* explicitly refers to Nature that is worshipped and considered sacred by the Indians. The author used a capital letter for the first word of Nature which indicates that *Nature* is a kind of Deity worshipped by the Indians due to its supernatural characteristics. It is considered something sacred and holy, so the writing of its name should conform to the rules used for spelling God, i.e. with a capital letter.

The fact that *Nature* in the ST refers to some kind of Deity is also described explicitly in Chapter 1 of *The Soul of the Indian* (shown in bold).

- ST:** *The elements and majestic forces in nature, Lightning, Wind, Water, Fire, and Frost, were regarded with awe as spiritual powers, but always secondary and intermediate in character. We believed that the spirit pervades all creation and that every creature possesses a soul in some degree, though not necessarily a soul conscious of itself. The tree, the waterfall, the grizzly bear, each is an embodied Force, and as such an object of reverence.*
- TT:** ***Unsur dan kekuatan agung di alam, Kilat, Angin, Air, Api, dan Butiran Salju, dipandang takjub sebagai kekuatan spiritual**, tapi sifatnya selalu sekunder dan perantara. Kami meyakini bahwa roh menjiwai semua ciptaan dan bahwasanya setiap makhluk memiliki jiwa hingga kadar tertentu meskipun jiwa itu tak mesti sadar akan dirinya. Pohon, air terjun, beruang cokelat, masing-masing adalah Kekuatan yang mengejawantah, dan karena itu menjadi objek yang layak dipuja.*

Thus, based on the ST and TT pair above, Nature is clearly a Deity worthy of respect due to its spiritual powers. The translation problem that should first be solved is the possible reason for the author to use the term *High Priest* when referring to the Nature as a Deity, because it is known that Indian spiritualism does not recognize priesthood systems. This, in fact, is stated explicitly by the author in another section of the book. Having analyzed the context behind the use of such a term, I came to the conclusion that the author deliberately used that term in order to contrast the concept of marriage between Indians and Christians, as explained in Chapter 2 (shown in bold).

- ST:** ***There was no religious ceremony connected with marriage among us, while on the other hand the relation between man and woman was regarded as in itself mysterious and holy. It appears that where marriage is solemnized by the church and blessed by the priest, it may at the same time be surrounded with customs and ideas of a frivolous, superficial, and even prurient character.***

- ST:** *We believed that two who love should be united in secret, before the public acknowledgment of their union, and should taste their apotheosis alone with nature. The betrothal might or might not be discussed and approved by the parents, but in either case it was customary for the young pair to disappear into the wilderness, there to pass some days or weeks in perfect seclusion and dual solitude, afterward returning to the village as man and wife. An exchange of presents and entertainments between the two families usually followed, but the nuptial blessing was given by the High Priest of God, the most reverend and holy Nature.*
- TT:** *Tidak ada seremoni religi yang terkait dengan perkawinan di antara kami, sementara hubungan antara perempuan dan laki-laki dipandang, lazimnya, sebagai sesuatu yang penuh misteri dan suci. Acap kali, tatkala diselenggarakan oleh gereja dan diberkati oleh pendeta, pada saat yang sama perkawinan bisa saja diikuti oleh adat istiadat dan gagasan yang sifatnya remeh, dangkal, dan bahkan memancing gairah yang tidak senonoh. Kami meyakini bahwa dua insan yang saling mencintai seharusnya disatukan secara rahasia, sebelum ikatan perkawinan mereka dinyatakan secara terbuka di depan umum, dan semestinya mereguk puncak kenikmatan dalam buaian alam. Pertunangan boleh saja dengan atau tanpa pengetahuan dan persetujuan orang tua, tapi apa pun itu, sudah lazim bagi pasangan muda untuk mengasingkan diri ke dalam rimba belantara, dan di sanalah dua sejoli ini menyendiri dan beradu kasih dalam kesendirian hari demi hari atau minggu demi minggu, lalu kembali ke permukiman mereka sebagai pasangan suami-istri. Peristiwa itu lazimnya diikuti dengan pertukaran hadiah atau hiburan di antara kedua keluarga, tapi restu perkawinan diberikan oleh Sang Pendeta Agung, yakni Alam yang paling dipuja dan suci.*

Based on the above ST and TT pair, I concluded that the author borrowed the concept of *High Priest* from Christianity in order to refer to Nature as worshipped by the Indians. This borrowing technique is also known as metonymy. According to *Oxford Advanced Learner's Dictionary* (OALD), high priest is defined as (1) "the most important priest in the Jewish religion in the past" and (2) "an important priest in some other non-Christian religions". Further research involving *Alkitab Terjemahan Baru* or "The Indonesian New Translation Bible", especially the Book of *Kisah Para Rasul* or Acts of the Apostles, 5:17, shows that the term *High Priest* is translated as *Imam Besar* (<http://www.sabda.org>). Although this is a commonly used term among Indonesian Christians, I decided not to use it due to the ambiguity it carries for Muslim readers, who represent a majority of the target audience. The word *Imam* in the context of Islamic terminology is defined by *Kamus Besar Bahasa Indonesia* (KBBI, 2008), the official dictionary of the Indonesian language, as (1) "*n* pemimpin salat (pada salat jemaah seperti pada salat Jumat)", i.e. the person who leads a congregation in prayers; (2) "*n* *Isl* pemimpin mazhab", i.e. the founder of an Islamic school of thought; and (3) "*n* *Isl* pemimpin umat/jemaah", i.e. the leader of a religious congregation. The majority of Muslim readers might become confused with the sudden appearance of this term in a book about Indian spirituality with a Christian background. Therefore, taking into account the dubious acceptability of the term *Imam* as outlined above, I decided to translate *Priest* literally as *Pendeta*.

Thus, *Imam Besar* was now changed into *Pendeta Besar*. Consequently, I needed to ensure that *Pendeta Besar* conveys the same meaning as intended in the original text. According to my online research, *pendeta besar*, when used as a common noun, means a priest who has a large number of followers. This is in fact different from what is intended in the source text. As explained in OALD, *High Priest* is a proper noun or proper name whose meaning is associated with the priesthood hierarchy at the highest level. Based on

my research using the KBBI, there is one word in the target language that is synonymous with *besar*: *agung*, which is defined by the KBBI (2008) as an adjective meaning *besar* ('great'); *mulia* ('noble'); *luhur* ('high').

The word *the* as a definite article is used to refer to somebody or something that is the only, normal, or obvious one of their kind (OALD 2015). As it became clear now that the definite article *the* is used in that context to indicate that the following noun is a Deity, I had to find the correct article in the target language, which is *sang*. However, based on the *Pedoman Umum Ejaan Bahasa Indonesia* (2016) or the General Guide to Indonesian Spelling, the first letter of the article *sang* should be capitalized as 'S', as it is an element of God's name. Furthermore, KBBI (2008) also describes that *sang*, as a particle, is used before the name of a person, animal, or thing that is considered living or honored.

In the source text, *Priest of God* has the same phrase formation as *man of God*. The phrase *man of God* is listed in OALD (2015), and means a religious man, or a priest or clergyman in particular. If I had to translate *man of God* into Indonesian using this definition, I would translate it as *hamba yang taat* or 'pious servant'. I would not translate the words of God literally into Indonesian because that would be too wordy, i.e. *hamba yang taat kepada Tuhan* or pious man devoted to God, which is not equivalent to the source text in terms of form and structure. Besides, the godly traits associated with *of God* are already represented in *hamba yang taat*. The translation procedure used for *of God* above is then applied to translate *of God* in *High Priest of God*, given that they have exactly same phrase formation and linguistic components. If *man of God* describes a relationship between a person and God, *the High Priest of God* describes a relationship between a Deity with a lower hierarchical status (Nature) and that with the highest hierarchical status, i.e. the primary Deity (the Great Mystery). Thus, I chose not to translate *of God*. This phrase was translated by employing quadruplet (Newmark, 1988) which combined four procedures: literal translation for *Priest* (Molina and Albir 2002), synonym for *High* (Newmark 1988), established equivalent for *the*, and linguistic compression for *of God* (Molina and Albir 2002).

2. Name of Ceremony

The sentence below (taken from Chapter 3) describes the Ghost Dance ceremony that reunites the spirits of the dead with those of the living, with the hope that these spirits will empower them to fight off the white invaders.

- ST:** *However that may be, it is an unquestionable fact that the only religious leaders of any note who have arisen among the native tribes since the advent of the white man, the "Shawnee Prophet" in 1762, and the half-breed prophet of the "Ghost Dance" in 1890, both founded their claims or prophecies upon the Gospel story.*
- TT:** *Apa pun kenyataan yang sebenarnya, fakta yang tidak bisa disangkal adalah bahwa dua pemimpin religi tersohor yang telah muncul di tengah bangsa pribumi sejak kedatangan bangsa kulit putih adalah "Nabi dari suku Shawnee" pada 1762, dan nabi blasteran pencipta "Tarian Roh" pada 1890. Keduanya mendasarkan klaim kenabiannya pada kisah Injil.*

The term *Ghost Dance* appears to lend itself to straightforward translation, as it is a nonfigurative term amenable to being translated literally. However, since this is a culture-bound expression, the researcher needs to exercise great care in rendering the meaning into the target language. A popular mainstream news site below translated the term as *Tarian Hantu*, which is wholly inappropriate.

*Para Sioux percaya jika mereka melakukan ritual **Tarian Hantu**, dan menolak 'gaya hidup' kulit putih, dewa-dewa akan membuat dunia baru dan menghancurkan mereka yang tidak percaya kepada para dewa termasuk mereka yang bukan golongan Indian (<https://www.liputan6.com/global/read/2399565/29-12-1890-kavaleri-7-as-bantai-146-warga-suku-indian-sioux>).*

Dance can be translated literally as *Tarian*. However, translating the word Ghost presents quite a challenge. According to the *Merriam-Webster's collegiate dictionary* (2003), ghost is defined as (1) "the seat of life or intelligence: soul"; (2) "a disembodied soul; especially: the soul of a dead person believed to be an inhabitant of the unseen world or to appear to the living in bodily likeness"; and (3) "spirit, demon". Based on these definitions, *Ghost* can be translated into Indonesian either as *Roh* or *Hantu*. Since these two words have a slight difference in meaning, I decided to seek more information on Ghost Dance in order to choose the nearest equivalent.

According to <https://www.britannica.com/topic/Ghost-Dance>, a Ghost Dance is "religious movements that represented an attempt of Indians in the western United States to rehabilitate their traditional cultures". The powers of the spirits are supposed to help them to fight off the whites and to restore the Indian lands, food supplies, and way of life. This online source also states that "many dancers fell into trances and received new songs from the dead they met in visions or were healed by Ghost Dance rituals". These explanations show that this ceremony, including the spirits, is portrayed and seen in a positive light. Due to this fact, the word *hantu*, which means "*roh jahat yang dianggap terdapat di tempat-tempat tertentu*" (KBBI 2008) or 'evil spirit believed to dwell in certain places', is not suitable as an equivalent. I was left with the only alternative, which is *roh*. Therefore, I needed to make sure that this word does not carry a negative connotation such as associated with *hantu*. According to the KBBI (2008), *roh* is a noun which means (1) "*sesuatu (unsur) yang ada dalam jasad yang diciptakan Tuhan sebagai penyebab adanya hidup (kehidupan); nyawa*" or 'something existing in one's body created by God as the cause of life; soul'; (2) "*makhluk hidup yang tidak berjasad, tetapi berpikiran dan berperasaan (malaikat, jin, setan, dan sebagainya)*" or a 'nonphysical living being with the ability to think and feel'; and (3) (figurative) "*semangat*" or 'spirit'. Based on the context in the source text, the closest definition for Ghost is the second definition.

Aside from the spiritual element of *roh* that is intrinsic to this ceremony, the word also has a cultural significance. Indonesia has many traditional events that involve spirits, such as *kuda lumping*, *seblang*, *sintren*, *bantengan*, and *lukah gilo*. However, if analyzed at a deeper level, it would seem that spirits in traditional Indonesian events are exploited for the purpose of public attraction. This is different from the spirits in the *Ghost Dance* which are held in high respect. In the end, literal translation was employed to translate Ghost Dance as *Tariah Roh*, as suggested by Molina and Albir (2002).

3. Name of a Spiritual Figure

The sentence below (taken from Chapter 3) tells about a spiritual figure called *medicine-man* in the Indian community. Such is the influence of this person that he has not only great authority but also the ability to set a broken bone with fair levels of success despite never having had formal medical education.

ST: *In addition to all this, the **medicine-man** possessed much personal magnetism and authority, and in his treatment often sought to reestablish the equilibrium of the patient through mental or spiritual influences—a sort of primitive psychotherapy.*

TT: *Di samping itu semua, **syaman** ini memiliki kemampuan memengaruhi orang lain dan otoritas pribadi yang besar, dan dalam pengobatannya kerap berupaya memulihkan kembali keseimbangan pasien melalui pengaruh mental atau spiritual—semacam psikoterapi primitif.*

In my online research, I discovered that the medicine-man plays a greater role in the Indian community beyond that of offering physical, mental, or spiritual treatment. He is a great communicator who gives guidance and advice to community members. He also acts as an educator and historian, the keeper of myths, legends, traditions, and tribal wisdoms. He possesses supernatural spiritual healing powers to treat sickness caused by evil spirits. He has the ability to leave the body and communicate with the spirit world. He is also a prophet that can deliver various forms of prophecy. In the Sioux tribe, the medicine-man also had the role of the head warrior or war chief, which made him the most influential man in the tribe ("Medicine Man," n.d.).

Building on the above explanations, the Indonesian language offers three alternative equivalents: *dukun*, *tabib*, and *orang pintar*. According to KBBI (2008), *dukun* is defined as "*orang yang mengobati, menolong orang sakit, memberi jampi-jampi*" or 'the one who cures, helps the sick, and uses magic spells or charms', while *tabib* is defined as (1) "*orang yang pekerjaannya mengobati orang sakit secara tradisional, seperti dukun*" or 'a person whose job is to cure the sick in a traditional way'; (2) "*dokter*" or 'doctor'. Meanwhile, *orang pintar* is categorized as a figurative word, meaning "*dukun; paranormal*" or 'shaman; psychic'. Based on the definitions provided by KBBI, it is obvious that both *dukun* and *orang pintar* have some components that are similar in meaning to *medicine-man*. However, I chose not to use these two equivalents since the word *dukun* carries a negative connotation in the target language community and the use of it is likely to create the wrong impression of the actual roles of the medicine-man in the Indian community, which are in fact seen in a much more positive light. I also considered that the words *tabib* and *orang pintar* do not represent all the characteristics of a *medicine-man*, as elaborated earlier.

Based on research using the online *Tesaurus Tematis Bahasa Indonesia* or Thematic Thesaurus of the Indonesian Language (<http://tesaurus.kemdikbud.go.id/tematis/lema/syaman>, accessed July 5, 2018), I discovered the word *syaman*, which is defined by KBBI as (1) "*dukun; tukang sihir*" or 'shaman; wizard' and (2) "*laki-laki yang bertingkah laku seperti perempuan dan bertindak sebagai medium dalam upacara penyembuhan secara tradisi*" or 'a man who acts as a woman and a medium in a traditional healing ceremony'. Further research shows that the word *syaman* is actually used in a more positive context. According to Mulyono (1978), *syaman* or *kepala suku* (tribal chief) is used to refer to a person who possesses magical powers in the form of the ability to connect humans with spirits and with powers beyond human control, so that these people are highly respected and both revered and feared. This term also refers to someone who serves as a ceremony leader.

In order to verify whether *syaman* is an acceptable equivalent of *medicine-man*, I then conducted documentary research and found that shaman, or *syaman* in Indonesian, is the term that is used by the Europeans when referring to the medicine-man, even though the Indian people do not call themselves as such ("Native American Medicine," n.d.). The translation procedure employed in this case is functional equivalent, as suggested by Newmark (1988).

4. Name of Spiritual Practice

In the excerpt from Chapter 3 below, the author describes the Holy Communion in the Catholic religion, in which they eat bread and drink wine. He then contrasted this with the "ritual" conducted by Indians where they inhale tobacco instead of eating bread and drinking wine.

ST: *For baptism we substitute the “eneepee,” the purification by vapor, and in our **holy communion** we partake of the soothing incense of tobacco in the stead of bread and wine.*

TT: *Untuk pembaptisan, kami menggantinya dengan eneepee, penyucian dengan asap, dan untuk **komuni suci**, kami menggunakan dupa tembakau yang memiliki khasiat menenangkan, bukan roti dan anggur.*

According to OALD (2015), communion is defined as (1) “(also Communion, Holy Communion) a ceremony in the Christian Church during which people eat bread and drink wine in memory of the last meal that Christ had with his disciples”; (2) “communion (with somebody/something) (*formal*) the state of sharing or exchanging thoughts and feelings; the feeling of being part of something”; and (3) “a group of people with the same religious beliefs”. Based on the context above, the correct definition is definition number 1.

As it happens, the word *communion* has been absorbed into Indonesian as *komuni*, and an entry for that in the KBBI (2008) categorizes it as a Catholic term and defines it as (1) “*sakramen dalam gereja yang diwujudkan dengan penyantapan roti dan anggur*” or ‘sacrament in church manifested by eating bread and drinking wine’ and (2) “*bagian misa saat diterimaknya roti dan anggur*” or ‘a part of a Mass in which bread and wine are given’. Based on my documentary research, the word communion is often matched with *perjamuan suci* ‘holy feast’ and *Ekaristi* ‘Eucharist’ in Indonesian. However, since the term *perjamuan suci* is used more often in the Protestant Church (Heuken 2005, 233–235)—and while the author himself is a Catholic—I avoided the use of this term. I also did not translate it as *ekaristi* despite the fact that this word also exists in Catholicism according to a KBBI entry (2008) and is defined as (1) “*perayaan ibadat mengucapkan pujian dan syukur kepada Allah, biasanya disebut Misa Kudus*” or ‘a religious ceremony to give thanks and praise to the Lord, or known as Holy Mass’ and (2) “*n Kat tubuh dan darah Kristus dalam rupa roti dan anggur dalam perayaan Misa Kudus*” or ‘the body and blood of Christ in the form of bread and wine in the celebration of Holy Mass’.

Based on the findings from my online research, although *Ekaristi* has a similar meaning to *komuni*, and is used among the Catholics, the term *Ekaristi*, or *Eucharist* in English, is usually used to place greater emphasis on the aspects of thanksgiving than the communal aspects.

Some Christians call this sacrament the Holy Communion, stressing the union it brings us with God and with other Christians. Others call it the Lord’s Supper, recalling that meal at which Christ instituted the sacrament. Still others name it the Eucharist, from a Greek word meaning thanksgiving, for in this sacrament we give thanks for all that God does for us in our Savior Jesus Christ. All these names rightly focus upon various aspects of this sacrament given us by Christ. (<http://www.moravian.org/faith-a-congregations/the-sacrament-of-holy-communion>).

The word *communion* is translated as *komuni* using the established equivalent procedure. However, it is worth noting that the term Holy Communion itself is most likely not used by Indians, but I use it nevertheless because of two considerations. First, *The Soul of the Indian* was published for the first time in 1911 for an audience of white Christian people (non-Indians). The use of a widely known Christian term that people are familiar with makes it easier for the readers to gain a clear picture of this kind of Indian spiritual practice. Second, the use of a certain word in order to refer to something else on the grounds of close association is commonplace in language. There is no cause for concern that Indonesian readers will erroneously assume that the Indian version of *komuni suci* has formal and standardized forms similar to those in the Catholic version. The author has explained clearly in the source text that Holy Communion as a spiritual practice in the context of Indian spirituality is different from that in the Catholic religion. For Catholics, the communion is

performed by eating bread and drinking wine, while for Indians it involves inhaling the aroma of the soothing incense of tobacco. Such differences are often highlighted by the author in many parts of the book.

The word *holy* can be translated literally as *suci* or *kudus*. Results from the searches I carried out showed that these two words are interchangeable when used in the context of *Holy Communion*. Accordingly, *holy* was translated as *suci* for this particular translation unit, based on my personal preference. Thus, *Holy Communion* was translated by employing a couplet procedure (Newmark, 1988) that combines established equivalent and literal translation (Molina and Albir 2002).

5. Figures of Speech

According to OALD (2015), figure of speech means a word or phrase used in a different way from its usual meaning in order to create a particular mental picture or effect. There are three types of figures of speech identified in this study: metaphor, personification, and metonymy. However, due to space constraints, this paper will only explain the metaphor.

ST: *Modesty was her chief adornment; hence the younger women were usually silent and retiring: but a woman who had attained to ripeness of years and wisdom, or who had displayed notable courage in some emergency, was sometimes invited to a seat in the council.*

TT: *Kesahajaan adalah perhiasannya yang utama; sebab itulah para perempuan muda biasanya tiada banyak cakap dan cenderung menyendiri: namun seorang perempuan yang sudah matang dan arif karena gemblengan kehidupan, atau memiliki keberanian yang mengagumkan dalam situasi gawat, kadang kala diminta menjadi anggota majelis.*

In the above context taken from Chapter 2, the word *modesty* or *kesahajaan* is compared to *adornment* or *perhiasan*; therefore, this construction is considered a metaphoric sentence. In order to translate the above from English into Indonesian, I had to ensure that the words forming the metaphoric sentence in the source text have the same semantic field in the culture of the target language, either in a figurative sense or intended meaning. Thus, first of all, I had to check the meaning of the word *adornment* and *perhiasan* in respective languages.

According to OALD (2015), the meaning of *adornment* that is relevant to the context of the source text is “something that you wear to make yourself look more attractive; something used to decorate a place or an object”, while KBBI (2008) states that *perhiasan* means “*barang yang dipakai untuk berhias*” or an object used to make one look attractive. As the meaning of *adornment* and *perhiasan* is exactly the same in these two languages, I considered them to be equivalent in the figurative sense. Next, I checked the acceptability and readability of *perhiasan* in the target language culture if it is used in the context as intended by the source text.

In my research, I found that *perhiasan* is often used in a figurative sense in some mainstream media. One of the examples is in the online version of the *Republika* daily, which states, “*apabila kejujuran kini dianggap langka, jadikanlah ia perhiasan dalam keseharian*” (Rusliana 2017) or, literally translated, ‘if honesty is now considered as rare, please make it as your daily adornment’. This sentence directly equates or compares honesty with adornment. Further research also reaffirmed that the word *perhiasan* is often used in its figurative sense in religious contexts, such as in an Islamic themed book, which states, “*Ya, Allah, hiasilah kami dengan perhiasan iman dan jadikanlah kami sebagai orang-orang yang dapat menunjuki (kepada kebenaran) dan berada di atas penunjuk*” (Mubarak 2007: 79), or, literally translated, ‘Oh Allah,

please decorate us with an adornment of faith, and may we guide people to the truth and to stay on the right path'. In this case, *iman* or faith is equated or compared metaphorically with *perhiasan* or adornment.

Moreover, the word *perhiasan* in its figurative sense is also used in the context of Christianity, as in 1 Peter 3:4 in Shellabear version, "*Sebaliknya, hendaklah kecantikanmu berasal dari dalam batinmu, dengan perhiasan perangai yang lemah lembut dan tenang. Itulah perhiasan yang tidak akan binasa dan sangat berharga di hadapan Allah*" (<http://alkitab.sabda.org>). In this context, *perangai yang lemah lembut dan tenang* or 'a gentle and tranquil spirit' is equated or compared with *perhiasan* or adornment.

Having verified the acceptability of the metaphoric usage of *perhiasan* in the target language, I decided to translate the metaphoric sentence "Modesty was her chief adornment" as *Kesahajaan adalah perhiasannya yang utama*. This translation employs the M1→M2 procedure suggested by Dobrzyńska, where the metaphor expression in the source language is translated into the target language with exactly the same metaphorical expression.

6. Specific Terms

In the context of source text taken from Chapter 1 below, *filled pipe* is used by a young Indian man who has just entered the adolescent phase of his life. Through a *hambeday* or religious retreat, he faces the Great Mystery at the solemn hour of sunrise and sunset and chants a hymn without words or offers up a ceremonial filled pipe.

- ST: *Sometimes he would chant a hymn without words, or offer the ceremonial "**filled pipe**." In this holy trance or ecstasy the Indian mystic found his highest happiness and the motive power of his existence.*
- TT: *Kadang-kadang ia melantunkan senandung pujian tanpa kata, atau melakukan seremoni mengisap "**pipa sakral**". Dalam kondisi trans dan ekstase suci inilah, si mistikus Indian menemukan kebahagiaan puncaknya dan daya gerak eksistensi hidupnya.*

Literally, the word *pipe* in the above context can be translated as *pipa*, while *filled* as an adjective means "full of the thing mentioned" (OALD, 2015), which can be translated as *isian*. The contents of the pipe are explained by the author in Chapter 3 as follows.

- ST: *In all the war ceremonies and in medicine a special pipe is used, but at home or the hunt the warrior employs his own. The **pulverized weed** is mixed with aromatic **bark of the red willow**, and pressed lightly into the bowl of the long stone pipe.*
- TT: *Sebuah pipa khusus digunakan di seluruh seremoni perang dan pengobatan, tetapi di rumah atau pada saat berburu, kesatria menggunakan pipanya sendiri. **Serbuk rumput liar** dicampur dengan **kulit pohon dedalu merah** aromatik, lalu digerus pelan-pelan ke dalam corong pipa batu panjang.*

Thus, according to the author, the pipe is filled with pulverized weed and bark of the red willow. According to Cutler (2002), the Indians in the Northern region fill the pipe with tobacco; however, those in the West region often mix it with herbs and bark. In *The Soul of the Indian*, the term *filled pipe* often appears in different contexts and situations; for example, it is described in Chapter 2 that a *filled pipe* is used by an Indian after he successfully catches some game.

- ST:** *Then he stands before it in the prayer attitude, holding up the **filled pipe**, in token that he has freed with honor the spirit of his brother, whose body his need compelled him to take to sustain his own life.*
- TT:** *Kemudian ia berdiri menghadap hewan buruan itu dengan sikap berdoa, mengangkat **pipa sakral**, sebagai tanda bahwa ia telah membebaskan roh saudaranya secara terhormat karena ia membutuhkan raga hewan buruan itu untuk menopang kehidupannya.*

In Chapter 3, the author described that *filled pipe* is also used when the Indian community prepares the pole for the Sun Dance.

- ST:** *It was chosen and felled with some solemnity, including the ceremony of the "**filled pipe**," and was carried in the fashion of a litter, symbolizing the body of the man who made the dance.*
- TT:** *Pohon itu dipilih dan ditebang secara takzim, dengan melibatkan seremoni mengisap "**pipa sakral**," dan digotong bak sebuah tandu, yang melambangkan tubuh laki-laki yang melakukan tarian matahari.*

In Chapter 6, which is beyond the scope of the study, it is described that a *filled pipe* is also used by an Indian to mark peace. Below is the complete sentence which describes the situation.

They sent out scouts, who soon returned with news of the approaching party. Then the leading men started with their peace-pipe for the Ojibway camp, and when they were near at hand they fired three distinct volleys, a signal of their desire for a peaceful meeting (Eastman 1911/2003).

Based on the usage of filled pipe in various setting and contexts in the source texts, I concluded that, in general, the contents of the pipe (*filled*) are not an element to be given any emphasis. Whatever the contents may be, that is inconsequential to readers. In several contexts, as provided above, the contents are not explained by the author, but only its functions. Thus, I decided not to translate *filled* in its literal sense as *isian*, even though they have exactly same semantic meaning. However, *pipe* is translated literally in the target language.

In further research, I learned that this pipe is also known as a peace pipe, as the custom is that people smoke the pipe with the Great Mystery as a witness in order to mark the peace (<https://theosophytrust.mobi/607-pipe#.Ww6q50iFOM8>). They believe that when two men smoke this pipe together, they will be bound by mutual obligations that are witnessed by the Great Mystery. They also believe that one could never lie while smoking it and that any bargains or treaties agreed upon with this pipe would be inviolable. Based on all the above explanations, it is obvious that *peace pipe* or *pipa perdamaian* cannot be used as a synonymous translation for *filled pipe* because all the excerpts of the texts above show that this filled pipe is not only used to mark peace, but also used in the context of religious ceremony, after successfully hunting game, or during sunrise or sunset when the Indian prays silently.

In order to overcome this translation problem, I needed to find an equivalent of *filled pipe* that can be applied in all situations and contexts. After further research, I found that in the book *The Oxford Companion to World Mythology*, this term is also known as a *sacred pipe*, which is mentioned in this excerpt: "In it was the sacred pipe (chanunpa) that would forever after be the central object of Sioux ritual" (Leeming 2005). *Chanunpa* is a Sioux word for *filled pipe*. Therefore, this phrase was translated by employing a couplet procedure (Newmark, 1988) in which the literal translation for *pipe* (Molina and Albir 2002) is combined with the functional equivalent for *filled* (Newmark 1988).

7. Collocations

In this study, there are phrases in the source text that actually have equivalents in the target texts. However, given the context of spiritualism and cultural factors in the target text, they need to be treated as collocations. As stated by Hatim and Munday (2004, 249), “collocation refers to the way that words are typically used together”.

ST: *He had faith in their instincts, as in a mysterious wisdom **given from above**; and while he humbly accepted the supposedly voluntary sacrifice of their bodies to preserve his own, he paid homage to their spirits in prescribed prayers and offerings.*

TT: *Ia percaya pada insting mereka, sebagaimana ia percaya pada kearifan gaib yang **turun dari langit**; dan meskipun dengan rendah hati menerima pengorbanan sukarela raga mereka demi kelangsungan hidupnya sendiri, ia menghormati roh mereka melalui panjatan doa dan persembahan suci yang ditetapkan.*

Removed from its context, the phrase *given from above* in the above sentence, which is taken from Chapter 1, can be translated literally as *diberikan dari atas* or something similar. However, the phrase actually refers to mysterious wisdom. Therefore, it will be hard for readers to understand if the phrase is translated as *diberikan dari atas*. The author explains that in the source text, an Indian “loved to come into sympathy and spiritual communion with his brothers of the animal kingdom” (Eastman 1911/2003), and they trusted the animal instincts. An animal is like an innocent child who carries no responsibilities. The Indian placed trust in the animal instinct in the same way as he would trust the mysterious wisdom that is said to be *given from above*.

The word *given* cannot be translated literally as *diberikan* because in the religious domain, the noun *kearifan gaib* or close equivalents such as *ilham*, *wangsit*, or *wahyu*, usually collocate with the verb *turun* or *diturunkan*. If the word *diberikan* is used, that will imply that the Indian is consciously receiving mysterious wisdom. In reality, the Indian concerned may not even realize the process or the time in which he receives such wisdom, because it is an abstract thing. Hence, it is called mysterious wisdom. Therefore, I preferred *turun* or *down* with one of its meanings being relevant to the context of the source text, which is “*datang ke (dari sesuatu yang dianggap tinggi atau di atas)*” or ‘coming from something higher or above’ (KBBI 2008). Meanwhile, the preposition *from* can be translated literally as *dari*.

Furthermore, it will not sound natural if *above* is translated literally as *atas*. According to the *Merriam-Webster Collegiate Dictionary* (2003), *above*, as an adverb, has several meanings that are relevant to source text contexts, which are, (1) “in the sky”; (2) “in or to heaven”; and (3) “in or to a higher place”. The word in the target language that accords with the source text context and the above definition in the *Merriam-Webster Collegiate Dictionary* is *langit* (‘sky’).

Thus, the annotation data *given from above* was translated by employing a couplet procedure (Newmark, 1988) in which the modulation procedure for *given* and *above* (Newmark 1988) is combined with the literal translation for *from* (Molina and Albir 2002).

CONCLUSION

Combinations of translation procedures (i.e., couplet, triplet, or quadruplet) used in rendering phrases containing two words or more turn out to be the most frequently employed approaches in this study. Therefore, I conclude that in order to translate a spiritualism-related phrase, one should be flexible with regard to the use

of translation procedures. There is no need to be source-text oriented or target-recipient oriented, or to be fixated on certain translation procedures only, because in this case, the Indians' closely intertwined culture and spirituality demand a combination of ideologies and multiple translation procedures in view of several considerations. First, the poetic or aesthetic aspects of the source texts should be maintained as much as possible, which means one should pay closer attention to the source language. Second, in some instances, the target language has no exactly corresponding term for some of the Indian spiritual vocabulary, which means that one should orient his translation toward the target language by taking into account the spiritual, social, or cultural aspects of the original terms. Third, the sensitive nature of spiritual content should be taken into account, as this is concerned with something held so venerable and worshipped by people. If the translator fails to use a combination of translation procedures when it is required, a likely outcome is loss of meaning and confusion on the part of the target readers.

This study also reveals that spiritualism and culture of the Sioux Indians are actually interconnected and intertwined. The values and views of the Indian people make up their spirituality in relation to the meaning of life and shape the way they want to live. However, these spiritual aspects are often manifested in something considered to be cultural. Therefore, to be able to render the meaning of the terminology and concepts of Indian spirituality, a translator should also delve into and explore the culture, tradition, habits, and lifestyle of the Indian community so that she or he can translate them into the target language in a way that takes proper account of the traditions, habits, and lifestyle of the target readers. Since the target language has a lot of vocabulary related to religion and spirituality, and is also rich with culture, *The Soul of the Indian* has been translated using existing words available in the target language that are equivalent, or at least partially equivalent, to the original words, phrases, or expressions.

This study focuses specifically on the transfer of the concept of Indian spiritualism in *The Soul of the Indian* from English into Indonesian. A possible area for future translation study, among others, is the use of onomatopoeia or cultural words. However, the relationship between Indian spirituality and culture and how they influence each other should also be a worthwhile subject of discussion and further study by those outside the world of translation studies.

REFERENCES

- Badan Pengembangan dan Pembinaan Bahasa. 2016. *Pedoman Umum Ejaan Bahasa Indonesia*, 4th ed. Jakarta: Kementerian Pendidikan dan Kebudayaan.
- Baker, Mona. 1992. *In other words: A course book of translation*. London: Routledge.
- Berg, Bruce L. 2001. *Qualitative Research Methods for the Social Sciences*. London: Allyn and Bacon.
- Cox, G.R. 1998. Illness, Medicine, and Spirituality: Native American Healing Practices among Apache, Sioux, and Navajo. *Illness, Crisis & Loss* 6, no.1: 67–82. <http://journals.sagepub.com/doi/pdf/10.2190/IL6.1.g>. [Accessed 17 August 2018].
- Cutler, C.L. 2002. *Tracks that Speak: The Legacy of Native American Words in North American Culture*. [Google Books version]. https://books.google.co.id/books/about/Tracks_that_Speak.html?id=CfekuKBLfIC&redir_esc=y. [Accessed 12 August 2018].
- Dalal, N. 2011. The Impact of Colonial Contact on the Cultural Heritage of Native American Indian People. *Diffusion-The UCLan Journal of Undergraduate Research*, [S.I.], v. 4, n. 2, Jul.2015. ISSN 1759-6777. <https://www.uclan.ac.uk/courses/assets/rcs-dalal.pdf>. [Accessed 17 August].

- Dickins, J, Herve, S., & Higgins, I. 2002. *Thinking Arabic Translation, A course in Translation Method: Arabic to English*. [Google Books version]. https://books.google.co.id/books/about/Thinking_Arabic_Translation.html?id=o-U8ETL53PcC&redir_esc=y [Accessed 12 August 2018].
- Dobrzyńska, T. 1995. "Translating metaphor: Problem of meaning". *Journal of Pragmatics* 24: 595–604. Instytut Badań Literackich PAN, Nowy Świat 72, Patac Staszica, PL-00-330 Warszawa, Poland.
- Eastman, C.A. 2003. *The Soul of the Indian*. Mineola. NY: Dover Publications (Original work published in 1911).
- Hariyanto, S., & Suryawinata, Z. 2016. *Translation. Bahasan Teori & Penuntun Praktis Menerjemahkan*. Rev. ed. Yogyakarta: Kanisius.
- Hatim, B., & Munday, J. 2004. *Translation: An Advanced Resource Book*. London: Routledge.
- Heuken, A., S.J. 2005. *Ensiklopedi Gereja. Jilid V*. Jakarta: Yayasan Cipta Loka Caraka.
- Hoed, B.H. 2006. *Penerjemahan dan Kebudayaan*. Bandung: Pustaka Jaya.
- Hultkrantz, Å. 1979. The Traditional Symbolism of the Sun Dance Lodge among the Wind River Shoshoni. *Scripta Instituti Donneriani Aboensis* 10: 70–95. <https://journal.fi/scripta/article/view/67119>. [Accessed 12 August 2018].
- Hunter, D., & Sawyer, C. 2006. Blending Native American Spirituality with Individual Psychology in Work with Children. *Journal of Individual Psychology* 62: 234–250.
- Hyman, C., & Handal, P. 2006. Definitions and Evaluation of Religion and Spirituality Items by Religious Professionals: A Pilot Study. *Journal of Religion and Health* 45, no. 2: 264–282. <http://www.jstor.org/stable/27512927>. [Accessed 17 August 2018].
- Ihsanuddin. 2018. Pemerintah Siapkan KTP Khusus untuk Penghayat Kepercayaan. *Kompas*. <https://nasional.kompas.com/read/2018/04/04/15512971/pemerintah-siapkan-ktp-khusus-untuk-penghayat-kepercayaan>. [Accessed 18 August 2018].
- Jagers, R.J., & Mock, L.O. 1993. Culture and Social Outcomes among Inner-city African-American Children: An afrographic exploration. *Journal of Black Psychology* 19: 391–405.
- Koskinen, J.P. 2010. *The Seventh Templar: An annotated translation of passages from a historical novel by Juha-Pekka Koskinen*. Master's thesis. <http://urn.fi/URN:NBN:fi:juu-2011051110777>. [Accessed 17 August 2018].
- Larson, M.L. 1984. *Meaning-based Translation: A guide to cross-language equivalence*. New York & London: University Press of America.
- Leeming, D. 2005. *The Oxford Companion to World Mythology*. New York: Oxford University Press.
- Lokensgard, K.H. 2007. Dream catchers: How mainstream America discovered Native spirituality (review). *The American Indian Quarterly* 31, no. 1: 198–205. University of Nebraska Press. <https://muse.jhu.edu/article/211014/pdf>. [Accessed 9 May 2018].
- Mattis, J.S., & Jagers, R.J. 2001. A Relational Framework for the Study of Religiosity and Spirituality in the Lives of African Americans. *Journal of Community Psychology* 29, no. 5: 519–539.
- Medicine man. n.d. <https://www.warpaths2peacepipes.com/native-american-culture/medicine-man.htm>. [Accessed 17 August].
- Merriam-Webster's Collegiate Dictionary, 11th ed. 2003. Springfield, MA: Merriam- Webster.
- Molina, L., & Albir, A.H. 2002. Translation Technique Revisited: A Dynamic and Functionalist Approach. *Meta* 47, no. 4: 498–512.
- Mubarak, A.A. 2007. *Fadhilah Shalawat kepada Nabi SAW menurut Al-Quran & As-Sunnah*. [Google Books version]. https://books.google.co.id/books/about/Fadhilah_Shalawat.html?id=P5-QkjXXElwC&redir_esc=y. [Accessed 17 August 2018].

- Mulyono, S. 1978. *Wayang Asal Usul, Filsafat dan Masa Depan*. [Google Books version]. https://books.google.co.id/books/about/Wayang_asal_usul_filsafat_dan_masa_depan.html?id=lcKZNAAACAAJ&redir_esc=y. [Accessed 17 August 2018].
- Native American Medicine. n.d. <https://www.legendsofamerica.com/na-medicine>. [Accessed 17 August 2018].
- Newcomb, S. 2013. Dr. Charles Eastman: A Dakota's Conflicted Take on Christianity. <https://indiancountrymedianetwork.com/news/opinions/dr-charles-eastman-a-dakotas-conflictedtake-on-Christianity>. [Accessed 11 December 2017].
- Newmark, P. 1988. *A Textbook of Translation*. U.K.: Prentice Hall.
- Nida, E.A., & Taber, C.R. 1974. *The Theory and Practice of Translation*. Leiden: E.J. Brill.
- Nimpoeno, I.D. 2006. *Terjemahan Beranotasi Novel The Poisonwood Bible*. Master's thesis. Universitas Indonesia, Depok, Indonesia.
- Oxford Advanced Learner's Dictionary, 9th ed. 2015. Oxford: Oxford University Press.
- Rendón, L.I. 2005. Realizing a transformed pedagogical dreamfield: Recasting agreements for teaching and learning. *Spirituality in Higher Education* 2, no. 1: 1–12.
- Ruslana, I. 2017. *Perhiasan Kejujuran*. <http://www.republika.co.id/berita/dunia-islam/hikmah/17/04/20/00p4s4313-perhiasan-kejujuran>. [Accessed 17 August 2018].
- Selani. 2008. *Terjemahan Beranotasi dari Bahasa Inggris ke Bahasa Indonesia Buku What Do Muslims Believe?* Master's thesis. Universitas Indonesia, Depok, Indonesia.
- Temple, B., & Young, A. 2004. Qualitative Research and Translation Dilemmas. *Qualitative Research* 4: 161–178. <https://doi.org/10.1177/1468794104044430>.
- Tim Penyusun Kamus Besar Bahasa Indonesia Pusat Bahasa. 2008. *Kamus Besar Bahasa Indonesia*, 4th ed. Jakarta: PT Gramedia Pustaka Utama.
- Vinay, J.P., & Darbelnet, J. 1995. *Comparative Stylistics of French and English: A Methodology for Translation*. Translated by J.C. Sager & M.J. Hamel. Amsterdam/Philadelphia: John Benjamins.
- Williams, J., & Chesterman, A. 2002. *The Map: A Beginner's Guide to Doing Research in Translation Studies*. Manchester: St. Jerome.